[redacted]

Must Remain in
Transcription Room

M 1628

Saturday, July 19, 1969

Barn Lunch and Coffee

SATURDAY LUNCH

Mr. ~~Nyland~~ NYLAND: How do we say it -- we're now on the a ir? Huh?

John Marshall: Yes sir.

Mr. ~~Nyland~~ NYLAND: And then you have to give the day, Saturday, What is the date?

John Marshall: Nineteen.

Mr. ~~Nyland~~ NYLAND: July nineteenth. Lunch. We have to talk about business. That's ordinary life. A few things that do creep in every once in a while you have to be reminded. Also certain arrangements we originally made have lost their enthusiasm. One of them is cooking. Mary has been trying and trying. I would like to see a list of those who will commit themselves for the next four weeks, and every time adding another one when one of the old ones drops out by having had the preparation for lunch for either Saturday or Sunday. It may be that

for some the two days are too much, then there have to be two people who do it. But there are not enough volunteers. I think it's quite wrong, because what is it to you? Just to have a little extra effort that you feel you ought to do and you take it out of your ordinary life. That has to do with work. It has to do with furnishing something for the people who come here to work. If you have any idea about the necessity of work, either for yourself or as a group, there shouldn't be any question whatsoever that you volunteer even your particular strength and energy for a general purpose. There is not enough of that kind of solidarity as yet among us. It is always like pulling teeth to get certain things done. On Saturday and Sunday there is no interference with your professional work, at least, not in most cases. So I think there ought to be people who really will tell Mary to make up a list because I ask her to make that list up. And many of the things that we do do and talk about and are talked about by other people are usually instigated by me and when then they ask, it is usually because I have asked them. I've explained to you that you still are living under a certain form of autocracy and that cannot be helped because you are on the road of something that you are not acquainted with as yet. You don't know what it is to live as a commune, to use that beautiful word.

I hope that everybody has seen Life magazine and knows what we are sometimes called. I do not know if you are familiar with the lovely pictures and the children and the trouble what they will have and to have to go through, and it is interesting just from the standpoint of what is taking place. Everywhere you see these kind of articles now appear of a little superficiality interested in a little bit of religion and usually good cheer and if possible whatever they can get hoping that their money will last, and then they have to face the problem of ordinary life which they defy and rebel against, and then are forced to

rest on ordinary life for the furnishing of a little money so that they can buy some bread, also made by ordinary life by machinery that they also rebel against. It is so idiotic when you see it really written up and then you can laugh at. And there are many things that have to be laughed at, including for instance, the moon. What good is it going to do to us as a whole, and aren't there many more different things that have to be attended to? When the Romans didn't want to have the Christians rebel against them they started their particular festivities. The question of sports in England is encouraged because it keeps people for the time being free from thinking about their poverty. It is not necessary to take such substitute when you actually have something to do. And when this question of work on yourself comes and appears to you I think it is quite sufficient to see that that can be a substitute against certain other thoughts that every once in a while will crop up and that you rally cannot solve, and instead of remaining lazy or sitting and meditating at the side of the road or staring a little bit in the sky, you just make your body perform certain things in a very simple way. Like every once in a while I give that kind of a task of just walking and stepping and calling out 'one, two, three' very loudly with your voice and returning again ten steps and doing it again and again, in order to establish between your mind and your body some kind of a relationship which will not allow your thoughts to take hold of you and simply take care of everything that really is not needed.

It is the same question with the volunteership. It's a question of work that has to be done which sometimes is not done because you don't like it. The arrangement of the guest house, for instance, under the conditions of which we still have to live, and that what is sometimes necessary for all of us to under-

stand: that we are limited in our experience, in our willingness and limited in energy or even money, and that we do every once in a while the best we can, and that each person must understand that it is not living in a palace where you have all kind of servants or in the tropics where you can just command it, where you can sit in your easy chair and ring the bell so that the maid or the servant can bring you a handkerchief which is on the next table so that you can blow your nose. Every person must work, and work, if you possibly can, voluntarily. You have to understand the aim of working together. When I say work, I mean work. I mean that there is something in you that compels you to work. For instance in Amity, there is no coffee going to be served anymore at the coffee shop or at the store. That is 'out' for group people. There is coffee available in the guest house. You can have a little drink in order to have a coffee drink or a break if you are working there in Amity. When you work in Amity you work under the rules of the Barn. There is no laziness in this kind of a place that can be tolerated. If you're sick, don't come. If you cannot do it, learn. If you don't know how to learn, ask. If you don't want to, out with you. There has to be a very definite level, and it has to be maintained. And it is shameful how much time still is used for just talking and sitting around a little bit. And those where the shoe does not fit do not have to feel hurt.

That is one thing as far as eating, furnishing energy for everybody, having an aim to help maintain the level of health. Guest house arrangements have to be made. I may be there tonight and talk about it, because I don't think that everybody understands really what is needed. Cleanliness in rooms, for instance. Certain things that have to be attended to, not reluctantly but with pleasure, like furnishing either breakfast or dinner, whenever it happens to be the case. The outhouse is in a terrible condition. It is not right. We bulldozed the

back park in order to get the cars off the road. Different activities that you can see and you don't even have to ask. I will again repeat that no one who takes drugs is allowed in this community. Let that sink in. I don't want it. And if you cannot resist the temptation, I'm sorry. You cannot come. There is enough difficulty already when you have taken it, and that you try to overcome it. And it is not right for everyone else that some have a certain, let's say, a little bit of preference perhaps over others.

We are equal. We all work on the road, on the road towards consciousness. It doesn't matter where you work. You may be just leaving home, maybe already a little bit half-way, maybe you'll never get there -- who knows -- but you work for the sake of a maintenance of an idea about which we talk. Everyonce in a while at meetings we talk. Every once in a while you read about it and you think and then you commit yourself a little bit. And then when you're faced with ordinary life - - like here, because this is ordinary life -- there is only a very thin sprinkling of consciousness and conscience, and you know that, because you fall constantly into a certain trap with the earth. And there is no objection as far as the earth is concerned because it's full of holes anyhow, but as far as you are concerned you want to make yourself unified. You want to do something with yourself. You want to grow up. You want to understand life. You have an opportunity to find out what your tendencies are and what it is that prevents you every once in a while, obstacles and all the rest. We talk about it a great deal. And in talking maybe it can penetrate a little. But where is it that you really want to place it? Will you be satisfied where you have placed it in the past, that that's the place it's going to be? We will have difficulties in arranging for different people to live at different times at different places. We have difficulties in transportation, for people

have to be taken back and forth to their work professionally. Please let each person attend to as much as they themselves are able to their own business without asking help unless you really need it. Each person has work to do. If he has the free time or the willingness, of course they will always help. But don't interfere when someone perhaps is standing and thinking and looking at the sky, that they then are available to help you do certain work that I think you could do yourself. There is not enough concentration, I feel at this point. There is not enough of a level. It may be because of the rain, maybe because of mud on your shoes that they are heavy. I do not know sometimes why these kind of things happen to be and neither does anyone else, why certain things happen during the day or at a different days that they feel they can lift mountains and move them and at other times that they are completely covered by an avalanche. For the time being that is the law that we don't know, and we live under it, and we have to learn how to get around it and how to come to yourself in the midst of all kinds of disgusting activity. Don't lose yourself in jealousy, in hate, in anger. Put a stop to it. When your body is lazy tell it not to be lazy. Determine certain things for yourself. See what there is, the limit for you that you are able to do certain things and when you cannot do certain things with your conscience in charge, you are allowed not to do them. Your conscience will tell you. That you have to educate. It is flexible, I hope. By this time it is not as yet too much crystallized. And if it is, you have to decrystallize it, make it free, so that when it can function, you can look at all the different things and attitudes and directions: your tendencies of yourself, your laziness, your youth, your wish to grow up, your impossibilities, that what is stupid. Look at it. Don't be a fool. Try to hold on to something that is worthwhile, and go through life, and particularly, these days are part of life. They are not just by themselves.

We have a few people here who need help, who have to be reminded by example. The older people have a very definite responsibility. One is that they, in their particular behavior, try to represnt what it is to be interested in the road to consciousness. The other is, that those who are new naturally will look up to those who have been in work -- I hate the phrase, ' to have been in contact with the ideas already for some time.' And when you disappoint them,you disappoint them in the ideas, because they link the ideas with you. They cannot as yet separate you from ideas. The ideasare represented by you. Like the Christians have to represent the Christians who profess to be Christians. It's very much the same way with anyone who claims to be interested in Gurdjieff. And many prejudices have been set up in the past which will not be overcome any more. And for such people who perhaps in the beginning had a little interest, for them the doors are closed because of the bad manifestations of those who claim to understand Gurdjieff and his aim. Don't let it happen. Be honest and be sincere.

Be honest in your work this afternoon. I would like to know who is going to be here this coming week. Not half way, that is, not saying I will be there if I can make it. Then, don't make it. I'd much rather have 2 people here on whom I can count, instead of 5 who are supposed to come. When we come here, we work. We work the whole day if you possibly can. You have to get up. The guest house is still at fault. People are allowed to sleep. There has to be much more rule -- whatever rule you want to set up. Marilyn can discuss that in connection with Robert what is reasonable -- but there is going to be a rule. And the rule is not 8:30 or so.

So, the little things that have to be attended to: the list of the people who

come, both men and women; those that want to work in a certain place and where originally on Sunday the work is outlined what that week has to be done, and to see if we can adhere to it, both for the reasons of making a plan and also to see that whatever material may be needed can be provided in time.

It is not that I want to make that kind of a school. I would like the school to be maintained by you. I only - - I would love to sit in my room and to see and look through the window, even, you might say, sit in a lovely easy chair and rock a little bit, and move up and down, and see people who are busy working, in the sun, getting terribly tired, perspiring. And I will sit in my lovely little house and I will enjoy it. Because, you see, that you might have as an idea that I really would like that. I don't. I don't care. You have to work for yourself. And if you cannot do it, then you must know that you cannot do it. There's no other pressure, that when you are here you must conform to a few rules, and you don't as yet, and you have to be reminded all the time because that happens to be the law of gravity ~~xxxxxxxxxxxxxxxxxxx~~ inherent in the earth. This desire for a man to be lazy is desire not to wish to pay, the desire to find the least resistance in order to accomplish, and sometimes at the cost of others, that what you are not entitled to, and even to enjoy it. Read ALL AND EVERYTHING more than you do. But I said sometime ago read other things. Really, you know, I don't care what you do provided there is in you such honest desire to wish to grow up and to become useful. We have always difficulties with all the different things that we are engaged in, in the sense of stores or where we have groups here and the branches extend in ordinary life. Again I want to ask you, help whenever you can with ideas, with your presence, with your thoughts, with your energy. Make this if you can a real understanding as relationships between people in this group, and not Pollyanna, just good ordinary level of work, simple, no pretense and no

hypocrisy. Try to be awake. The possibilities are all here. It must not go down. Don't allow it. It's up to you to keep it up.

I hope you have a good afternoon. If there are things to straighten out, take the time to straighten them out. If after I've played a little bit and you want to sit for 10 minutes, will you look over your morning? How you have been? Will you see if perhaps towards someone you have not been right. And perhaps you were at fault, maybe in attitude, maybe in word, maybe in an argument. Do you think you would have the strength to go to such a person and ask to be exeused? Would you have actually that kind of character, that you could admit that something was wrong and perhaps you have influenced someone. Try to think how much you love yourself. Try to think about the fact of your vanity. Try to think about how terribly bound you are, and of course how much has to be done to have clarity in your mind and the wish to become free.

A good afternoon.

COFFEE, 5:30

And now we have coffee. The maids will get - - the maids will get busy, huh? We're not as limited as we were last time when we only had 30 minutes. So tonight you can ask questions until the end of the tape, which will be one -- it's about an hour. Whatever it is.. So, questions about Work, also about your state; the condition in which you live now, perhaps as a result of Work, as a result of attempts, as a result of thinking about Work, as a result of associating with people to whatever extent you understand a common aim. It must have to do with certain changes in yourself which sometimes you might like to communicate and sometimes they may upset you. Because one starts with Work and the intention of wanting to find out in what direction one can grow, that of course there are growing pains... it cannot be helped because that's in the nature of the accumulation of further knowledge and the conversion of such knowledge into an understanding. Psychologically it means that there is a rearrangement of certain thoughts, that the combination of thoughts which is dependent on the associative relationships with other thoughts, they have to take on a different kind of a form. And you must look at it as if there is a bunch of molecules which first form something like a configuration representing a thought, which in the framework of the brain is connected with a variety of other -- sometimes I like to call them constellations of the sky in your skull. And that's the problem for Work -- is that when such things as thoughts and thought forms are affected by an influence which is quite foreign to them, whenever anything of an objective nature starts to function in a subjective surrounding, then there will be an effect on the subjective surrounding, simply because that what is an objective faculty has a definite quality quite unusual to whatever is the surrounding of subjectivity. And as a result the subjectivity does not always

feel at home because the new note that is introduced is, from the standpoint of subjectivity, of unconscious living, absolutely not wanted. I think the mind, you might say, as it is in ordinary life is very proud of its own capabilities. And whenever a new something enters which cannot be immediately placed or for which there is no particular reference, when there is no ordinary association in existence, it becomes like something entering and a great deal of fear starts to spread among the different molecules of the rest of your unconscious brain. And before that takes on a certain adjustment so that it will even tolerate such, they call it then interference. It is exactly the same conditions as if a country is all the time fighting among themselves. Certain denominations want to go one way and others in a different direction. And as long as there is no harm from the outside world, they love to fight a little bit and skirmish. But as soon as they are threatened by an enemy which is an enemy to all of them, that what used to fight together will combine in order to throw the enemy out first because it disturbs their peace. And the peace for themselves may be subjected to a little civil war in regard to that what is the enemy from the outside. They will put all that for a little while somewhere else and unite in trying to get rid of that what threatens them. Objectivity in the beginning threatens your brain. It is,as it were, taking the brain as it is now and trying to wake it up. And the brain in all its activity of unconsciousness is still asleep. And it prevents anyone coming in. And there are all the time signs of 'Do Not Disturb' all over the place. And when this objective faculty starts to function, and of course it cannot help having an influence because it is a dynamic force, and immediately when anything of this kind of nature functioning quite differently in a mental sense as compared to an unconscious associative way of working, that what then takes place then in the objective faculty is the creation of an atmosphere which starts to affet the surrounding country. And when they, as a

surrounding country, do not know what it is about because you cannot expect the ordinary mind to know about objectivity -- it is also foreign to them -- and they then get together and thgy start to talk about this invasion which threatening them. This requires on the part of them, that is of the unconscious mind, a certain flexibility to meet conditions, as they apparently are going to be affected, and that for them the realization that sometimes it may be dangerous because they were wakened up out of their sleep, and in rubbing their eyes as much as they can, they cannot fathom this concept of objectivity. That what takes place after some time is : one makes the best of it. And the mind gradually starts to study what is taking place in this objective garden. And when they see that there is a dynamic force which is constantly active, and which apparently is not intending any particular harm but wants to live in friendship with the others, and minds its own business, and plants its own garden and flowers, and builds its own little house and decorates it, and sometimes I've called it that they build a white house because that what is objective is interested in the white ray of existence, Then gradually there is a little more interest and perhaps even curiousity and that from that time on there is a beginning of a possible friendship. What takes place in the unconscious part of the brain is a reorganization of something that is then taking place simply by the presence of an organic -- an objective faculty. And it is that kind of a story that Beelzebut relates when the conditions in Atlantis were such, caused by an unfortunate man from Mars who did not know enough and was again prematurely interfering into King Konuzion's kingdom, (Appolis) That then Beelzebub introduced different people from Mars to work together in the functions of the Kingdom of Atlantis so that gradually because of such influence, they would start to understand what was meant by objectivity and no harm to be done to them than only on the basis of wishing to help. And it is that process

that takes place in one's mind, gradually, so that then that what are the concepts of the ordinary mind start to understand no only -- not only that there is no harm, but also that there might be profit. And this is what I mean by the changing over of the configuration of the styles of the brain: that what is the universe, that what is the dome of where Beelzebub and Hassein are talking. Etheakrolius, you know, that what is the place of the ether, is then rearranging its configuration as constellations and the old thought forms are gradually broken down and in their place certain things are erected which will have more permanency for the brain. That is why I say when you talk about Work, certain things will take place in yourself, and particularly in the thought processes. And many times you will not be able to understand what is taking place because it is unusual and you might say it is objective. It is a characteristic with which one is not familiar. And you cannot place it. Which means, for the brain, a terrible affair because the brain wants to be able to place, to pigeonhole, to put things in a proper section for future reference, as it were. The brain constantly starts to file certain things away so that at the proper time when the memory requires it you can go to the filing drawer and take out the proper card. But when there is something that is not classifiable, we have the same trouble as trying to make an index where we don't have as yet enough subjects and that the new concept has to find a place. And don't really know where to put it and neither do we know what kind of cross reference would be valuable so that in the future one could find it. And for a little while there is confusion in your brain. It is all very healthy. It is not always agreeable and sometimes one would like shortcuts so that then objectivity can immediately take over. And when one prematurely tries to become actively conscious, one usually makes mistakes because the foundation for the

change of the configuration of the constellations of the brain has not been made as yet. And for a little while one simply gazes at that what could be beautiful without having any foundation to stand on. That is why it is necessary that one talks because then you have a chance to formulate and in the formulation you can express your doubts. But you see also how necessary it is that when you express them as a doubt you have to have a foundation on which the doubt can rest. And the doubt can only rest on that what is your experience. So that questions that have to do just with a little theoretical knowledge can never have any value for you because they will be wiped away with another one based on exactly the same kind of a principle. And only that what is an experience for you and then settles down in the brain as something that becomes your own, only about that can you talk. So when I talk about a new constellation it is that what is based on the experience of your life. And when you look then at your life and you see what has taken place in the past, and you compare it with a few moments of an understanding of something that actually is now taking place, and experienced by you, then in comparing it, you will realize that not only the newness has something to say but the very fact that changes can take place; because as soon as you start to realize that, you know that there is a possibility of growth. And if one is interested in evolution nothing is happier for a person to know that he is growing. It does not mean as yet that he knows that he is growing in the right direction. But when growth takes place, there is happiness within the body because it will then have a chance for its fuller development. And when there is life, it gives life at such a time the hope of ultimately to be set free. So the process when you think and when you talk about your questions, when you talk about what has taken place in you during a little period of an application of ideas of this kind, and when you find yourself a little confused, it is simply necessary to rearrange the stars until they

start to spell out, for you, a certain language, and that you are the one who could write light in the sky. So I hope you can add now from your own experience. Talk whatever you wish to say.

Question: How does one go about as you said, 'rearranging the stars' or you put it earlier, in terms of 'departments?'

Mr. NYLAND: The mere presence of an objective something takes place in certain parts of the brain. If you look at the brain as having different departments, or sometimes that certain sections have been alloted certain kind of work to do, it is like a community in which the different houses all are lived in by different people, and as long as the community is more or less uniform and similar to each other, even if they squabble every once in a while, also at other times they borrow a little sugar or some milk because they run out. That's the condition of the brain in which that community starts to function on its own. And when there is an introduction of a new neighbor, the neighbor will have to take its time before they can influence the other people. And that is exactly the process that must take place and which one wants to rely on. The only way by which I can tell the community that something new is there is simply by being new and hoping then that they will see it. So what is needed for oneself, if you want to change your brain, as it were, and form new constellations, is in the first place to develop that what is objective as a faculty into an entity which can then stand on its own feet. And one says one wants to introduce the beginnings of 'I' and accumulate enough data for that so that 'I' can continue to grow and that my wish and the efforts which I make will constantly have an effect of the increasing of the capacity of 'I'. And therefore if I hope that 'I' in the brain as a conscious entity will start to affect all the

rest, it is as if from this 'I' certain forms of yeast start to penetrate into the rest of the brain; or it is something like the growing of a root from a tree into different roots and different smaller roots and smaller and smaller. And you know how roots when they are in a stony soil start to grow in between little cracks, almost impossible to believe how it can take place when that what wishes to grow meets an obstacle or goes around it or goes through a little bit of split between a stone. It is that way the 'I' starts to function. It is that way by which, then, on account of the presence of 'I' that what takes place in a part of the brain which is unconscious is a recognition of something existing which is unusual but also becomes desirable. For instance, in the little house of 'I' there are no quarrels. The little house of 'I' contains a man and a woman and children. There is a family. I said, 'Father paints the house white.' The mother grows the garden. The children are always active and busy. And gradually the community looks at this house and becomes interested. And once I told the story of how really the change takes place in the community. I said that the neighbor trying to find out to become a little interest in what is actually taking place in that house and, although he may be intruder, he seems to be a busy kind of a man, minding his own business, in objectivity, rents an airplane and wants to get a panoramic view of the whole community including the house which is painted white, and that all the different houses have been painted in accordance with the personalities of the people who happen to live in them. And there are all kinds of colors under the rainbow. And when he flies over the community he sees these kind of things down below on earth a little bit more objectively. And that what stands out for him is the cleanliness of the whiteness, the beauty of the garden as tended by such people. And he comes to the realization that something is going on which is not entirely the same as what is going on in the different so-called colored houses or those which have a little

different kind of an appearance and perhaps where the yard is a little dirty. And so when he finally comes down from his trip through the sky and he reports in the little family gathering of the different suburban population, and they start to talk about this kind of a stranger having come in and what for and what are they doing, this man becomes the spokesman and he is the first one to say, 'It is not as bad as you think. As a matter of fact I believe'- - oh, John, in the midst of the story.... so then pick it up again -- that he is sitting in a little gathering with people interested in finding out what is the menace. And he starts to tell that it is not always the way it looks from the ordinary surface. But if one can have really a look as if one is a bird flying over the country, and losing a little bit of the relationships, and seeing things in a better perspective and perhaps having a different kind of a valuation for that what is being seen. This kind of a spokesman gradually starts to convince the others that perhaps it would be worthwhile to make a little bit acquaintenceship with what is going on in that white house. And that the final end of the story is that there is a little change in each house and that that what is noticed in the white house is really that peace and that quiet and that intense desire for wishing to continue to live. And as a result of that in each house, gradually, there is a little bit more activity, a little bit more cleaning up the yard, a little bit more paint also on the outside and then perhaps an imitation in trying to paint their house also white. This is the story of 'I' and 'it' as far as the brain is concerned.

Question: ( ) Wednesday night you talked about an exercise moving fingers, three fingers, and I tried to do that after. I tried to do it particularly in the day when I was busy. I thought if I would move my fingers that it would

bring me to myself. And it did bring me to myself away from all the things that I had to do, but I found that I didn't understand what the exercise was

and that it just reminded me to come to myself (unclear).

MR. NYLAND: Only one finger moves, not the others. And I think in order to go into detail about that -- I think we can talk about it some other time. If the result is that you can become more aware it is already a good result. There's much more to it of course than that. Don't let's talk about it now. I mentioned it on Wednesday to indicate simplicity of activity. That is how I linked it up, because then at that time I said something about the necessity of becoming active and to change this state either of contemplation, or even silence and meditation, into a dynamic quality so that something when it starts to move, something else can be attached to it, and that even the simplicity of a moving finger can give the chance to that what is 'I' to exist and become present to that movement; so that when this dynamic quality of 'I' starting from the brain in a certain section in relation to the body which may be the finger in this kind and wished by one's solar plexus in the beginning and ultimately a purer form of emotion, that then there is, as it were, a triangle where the three different points are connected and where the activity takes place along the edges of the triangle, this particular circular motion, that then takes place repeatedly as an expression of the wish to become awake or at least to be aware and to set in motion, because of the wish, that what is the mind in relation to the body, that what is again the wish again towards the mind, again towards thebody. That then that dynamic quality becomes a circular motion to which certain other things can be attached. That what is moving has a momentum. And when I now have energy which is extra and I don't really want to use for purposes where I lose it, such energy can be attahhed to this

dynamic quality and increase the momentum of my Work. And that is really what takes place. If I just have a little loophole then there is the possibility that something can take place, you might say, by widening the loophole. If there is only the possibility in darkness to have a pin-point through which light can come, immediately the darkness is changed and that what is in me is hope for more light. I said it in that connection. I said it really in reasoning about the attempts that one makes regarding Work and not wanting to be satisfied by simplicity, that one always wants to start to apply it in the most heroic experiences when one is so completely taken up emotionally that there is absolutely no chance whatsoever. That is always the time I say, 'Now, I must Work.' At most what it can give one is that one realizes how bound one is and that then one has to wait until that bondage is a little bit released or pushed in the background before the amount of energy as represented by the wish I have can equal the possibility of a good application. And that is why I talked about the simplicity. But most people in the midst of a daily task of professional work, with ten telephones ringing around them in their ear, and having four or five pens to write and sign their name, and fifteen other people waiting on them one after another who wish an interview, at such a time they say, 'Now, I will Work.' People are so crazy because they don't know what it means to Work, and they don't know how small it is to start and how long it will take before this little 'I' actually starts to have even shape. I talked about gestation. I talked about birth. I talked about certain things that gradually have to form, that it is necessary even for the human body to wait eighteen years until it becomes grown. All such things apply to 'I' and now when I mention that as an activity I did not mean it as a task. But if you use it as such, you can extract from it what you can. And if you cannot extract more I don't want — I don't think it is

right to explain it further. You understand?

Yah.

Question ( ): I keep moving. It seems to be the same way that I have always been but it has more of a quality to it of something that seems more right but like what you were talking about it earlier, I can almost -- I had an intuition of a possibility, but I'm not experiencing anything. It's just flashes. So I just have to keep on with what I'm doing the way I'm doing it, and -- so I Work sitting. I observe a posture, or breathing, sometimes (unclear) when I'm in bed, or walking, but I still can't do anything. It becomes too complicated for me (obscured) and we talk all the time about coming to the Barn and waking up to physical activity. And I can't assert myself in any kind of activity like that and, well, sometimes I don't want to come. I don't know why I should --

MR. NYLAND: Let's start at the beginning, when you talked about intuition. Intuition will give you a certain amount of knowledge which also at that time when the knowledge leads to the possibility of an experience can give you something, as if something is present without having gone through the intellectual process of defining what it is, how to Work. The question is always, even if you continue and your intuition may last, when it is gone then of course you have to wait until it comes back again, or when there is enough. The reason why you want to be interested in it is because you are in a state in which you feel something ought to be done, or at least you hope that something could be done or could happen. You don't know exactly what you can expect. It is based on that what you are and not liking what happens that you look for something to alleviate that. The

real reason for wanting to Work is based on the condition of which you are yourself, not necessarily the conditions under which you live, but how you react to conditions as they are and then you being made up of all kind of, let's say, thoughts and feelings about it, find yourself in a certain state which is not agreeable. The reason why you wish to Work is to try to get out of such a state into one where you have to think less, or feel less, but at least where you will be able to do certain simple things without questioning them. Now when one says it is good to be in the Barn or there is a possibility in physical work that something can wake up in you, it is simply to create a different kind of conditions in which that kind of a possibility could actually occur. It does not mean that it will have to occur, and it does not mean that the Barn without any question will give it to you. It is not a panacea. It is only a change of condition which at times may be useful to you. But it will only be useful to you when you realize what is taking place with yourself, and when that what you are and you don't want it that way, creates in you a wish in which then you would like a certain change. We now simply say, ' My wish extends only to the desire to be aware, or to wake up, and it may be based on the condition in which I am which I dislike, but I'm not going to predict what it is going to be.' And that same thing holds true when you come to the Barn. It is not a prediction of how you will be in a state of being awake. It is in order to give a condition in which there is a better chance of applying the wish in becoming aware or awake and utilizing the energy which is included in that to the best of your advantage. There is never any guarantee that and I constantly live for myself and with myself in a certain state in which I hope that someday the door will be open and everything will be

beautiful. And it won't take place that way. I have to understand first what I am and get really, you might say, thoroughly disgusted. And then if I can use intuition then maybe there is a certain way out. But I cannot rely on the continuation of intuition, and there has to be more and more the realization that what I am as a growing person and living this way and that way and being under certain conditions which affect me and being educated in a certain way, all of that has conditioned me into the state of my ignorance where I really don't know what to do about myself. And then something comes around and says to you, 'If you try this there is a possibility of a change and maybe you can find in it something that will give you more poise for yourself and more assurance within you.' And then one tries it and it is in the beginning extremely difficult to know how to try it than only in a very simple way and every once in a while saying, 'In my ordinary physical activity it's impossible for me to apply it now, but if I'm sincere in wishing actually to utilize what is being told as a method, then I will try it under such changeable conditions that finally there might be the realization of something that is taking place that actually I could call more objectivity.' It's not a question of leaving you alone. It's a question of simply telling you not to give up because so far you have tried it in a very simple kind of a way without any particular results, only because you looked for something. Don't look for anything than only look back and see what you are and have been, and that that situation is really intolerable. Don't try to connect it with changing conditions. You understand what I mean? You are what you are now. You don't like this state. You would like to be changed. You have a wish for wanting to change it. That is based on the recognition of the condition as you are. The wish represents a certain form of interest in a certain direction (that) when something is said,

'You have to do this,' you try to do it to the best of your ability. That is Work. I simply try to do what is, you might say, prescribed, as if at a certain time when I wish to Work there is a possibility, by intuition, to imagine that something is present to me of a higher kind of a nature, and that I then in the presence of that will be affected in a certain way when that what is higher than I am can exist -- can accept me as I am. I'm saying it now differently from the intellectual approach of observation and the rest of that. It is the presence of something to you. For that you create a condition of as much quietness as you can afford. For that maybe you stand still. For that maybe you take a deep breath, close your eyes, and realize that you exist, and then you imagine that something else is existing. The picture you could have is at such a time when you are under -- in that kind of a condition, that you are part of a family and that you are a younger sister having an older sister, and that you imagine an older sister to be present to you who then out of the goodness because she loves you tells you what perhaps is needed. And the older sister simply says, 'Just be what you are because I, as older sister, can see you for what is the value of yourself. Keep on breathing but try to remember that I am present to you. I, an older sister having a little bit more knowledge and giving you assurance that if you continue to do that, something will take place in you.' Put it in that simple form, Linda.

Linda: That what you just say is a lot like the way that I Work and I just wanted to tell you what I mean by wh -- what happens to me when I say that there -- I have an intuition of a possibility of what might be. In Working , like the way you say, it's as though what might be at certain moments, what might be impartial to me seems to be in relationship to 'it', just more

right than the second -- not even a moment and then it goes away and that's what I mean.

MR. NYLAND: Yes, but that you do several times. If something is not successful but you can produce it again, you always hope that the next moment will be more successful. If something goes away because of whatever reasons you cannot really understand at all, when there is a desire to create it again, you create it. And you always do it with the hope it might stay a little longer or that conditions might be a little more conclusive. When one -- when Gurdjieff says that one has to try it time and and time and time again, it simply means that it is made up, this whole method is made up with the constancy of such attempts and that one has to have patience and that even if it doesn't happen the ten thousandth time, it may happen in the millionth time. Who knows? One keeps on when one has an aim, holding on to that aim even if it may take years and years. I'm not saying that on that particular road it is entirely black. There are light points on that road already which give an indication of a certain form of insight, at times, which perhaps is more than enough to continue another thousand times without any result. Just keep at it. Don't be impatient.

Question (Linda): Should I try it under any circumstances other than I was trying?

MR. NYLAND: You can try any kind of circumstance. You can try it at any time that you think it is right. You find out what is the best circumstance and repeat it. If one has once an experience you will always look for that experience, and you'll always try to create the conditions as they

were. You won't be successful but in that attempt there will be a condition which will again be conducive. Let me say it this way. I have an experience in which objectivity happens to come. Afterwards in thinking about it I try to describe it and it was this way and it was that way. So I say that experience being desirable for me, I will now try to create it, and I now try to create exactly the same conditions hoping then that something in me will again have that kind of experience. It will not happen. But when I continue to try to create it, there will again be a certain circumstance in which I will experience objectivity. This means that the second time the experience is in conditions which were different, and for that reason I feel encouraged to continue because I don't link it up with one condition. It is now linked with two possibilities. I continue the same way and I add gradually experiences of objectivity in different kind of conditions. And after some time I will have assurance that it is possible for me to have an objective experience even if conditions are completely new and I may not know it, because in the process of making constant attempts something becomes for me in my wish, something I know that it exists as a result of the wish that the experience can be the final result. Don't lose patience. Just keep on going.

Question ( ): I wonder if you can help me very concretely. My Work attempts are just nothing. There is no energy. They're not even really Work attempts because there is nothing. There is — I know that there is energy that I have. I get angry very strongly but I can never direct the energy into my Work attempts when I need the energy.

MR. NYLAND: Do you mix things up. I'm afraid you do. There are no Work attempts that you make. There are only considerations of certain conditions

you don't like. And of course they do — such conditions and your experience do require energy. So of course you say it would be nice if I could use them for Work attempts. But you don't make any Work attempts. You understand what is meant by Work attempts? Do you really know?

Questioner: Maybe I don't.

MR. NYLAND: I'm sure you don't. But aside from that: Why do you want to make one? You see, you say you have no wish or you have very little results as a Work attempt. Leaving alone if Work attempt is right or not, you make an attempt of some kind. Why? Are you honest and serious that you wish it? And then find out — let's assume you do -- why do you wish it? For what reason? Ultimately when you keep on thinking about it, you have to come to the conclusion that there is something not right with you. There is something that you have to dislike and sometimes heartily dislike. You can object to the question that you're not growing further. You can object in yourself that you are angry and lose energy. You can hate yourself for not being able to do certain things when you fell you ought to. You can dislike yourself greatly when you say certain things you don't mean, or when there is something in you as a quality and say, 'What it is this characteristic of mine which I know does not belong to a human being as he should be?'— w hen there is a certain flippancy when you know it would require much more intensity, when you allow yourself to live on the surface and hate yourself at the end of the day of having spent so much energy quite uselessly. It's got to be based on the state in which you are and you say, 'That state is not good enough for me.' But when you compare it now with what it ought to be, it is not based on that what are the conditions of earth because the conditions of earth you can adjust yourself to and it doesn't make any

difference whatsoever. And even if from the standpoint of earth — that is, from ordinary society — you say, ' I shouldn't lose my temper or I shouldn't be angry.' Next time you can prevent it a little bit. Mumble a little bit or turn away or don't face it. The reason for Work is something that is based on the condition in which I am, in which I realize that that what I am is not growing into the direction where I really wish to go which is the full growingness of myself as a man. I first have to be very clear about the possibility of evolution for me so that I want to get away from this earth in order to grow, and it's not an improvement of myself on the earth in order to grow, and it's not an improvement of myself on earth the way I am because about that I don't care. When I die it stops. If I realize I have life and I have responsibility for that life, then I want to continue with that life because of the responsibility and I don't want to be interfered with when I die. Try to think a little bit more about such concepts because there has to be a definite basis why you want to Work, and so far you haven't got any. You're just flounder(ing) around a little bit. In ordinary saying this and that and Work attempt without any meaning whatsoever and not knowing even how to go about it, try to think a little bit clearer. Why would I want to Work when it is difficult? Why should I go through the trouble? Why don't I sit down and read a nice little book on Zen so that I don't have to do anything but just enjoy it, or perhaps read poetry or read Blake and try to understand what he means, and if you don't it doesn't make any difference. There has to be a realization that there are two kinds of life. One is on earth and the other may be on the planets. There has to be realization of two kinds of potentialities. One has to do with your physical body which is almost complete. The other is your emotional body which is not complete. And the third one perhaps, if you

want to talk about it, is the building of a Soul. A man has to understand what he is first. He has to know what his limitations are. He also has to know what are the potentialities. And then he has to wish that the potentiality becomes actual. He has to wish for something, I say, 'not of this earth.' He wishes for experiences out of this world, not within this world. There are lots of it. And you can go from now until Christmas and have a good time. But if you want to pretend that you want to Work, try to understand what is meant. Ask, 'What is Work really, for me?' You tell me what is Work, then I will tell you, do I want it? And if there is that kind of a thirst or hunger or realization of nothingness, or realization of being empty that something that ought to be filled because it's necessary to fill it and I think about it and then I say, 'Where is that kind of a property of me that will not allow me to sleep?' Then I start to personify and say, 'That they call Anoolius so that I will not sleep and that means that I am asleep now.' I think it's much better that you read a little bit more, that you try to think a little bit to see what is really meant by Work on oneself, and that when that becomes clear then maybe you can start applying a few things, I would almost say in the right way and not in the wrong way. At the present time, I'm sorry, it is just your mind playing around a little bit with the ideas of objectivity. It has no meaning and it won't do you any good.

So in order not to make it too late in such silent company I have, we will stop the meeting. You see, and I hope you know now what I mean, when something is alive in you, when something is crying for wishing to grow, it cannot be that out of sixty people there are not enough questions. When you start to realize that something has to take place in you even to have the

proper attitude in wishing to ask a question, and that it is not really allowed for your conscience, your own conscience, to sit and soak up like a sponge; when I say that something has to be alive in you, that doesn't mean it has to cry out, but it means there is something that you would like to have filled, and you cannot tell me that during a whole week -- because we probably didn't see each other -- well, maybe Wednesday, I don't know-- we probably have too many meetings. But that you don't have experiences of a certain kind, not even in a day like this when you're open to the possibility of something taking place -- why is it that you are so -- will I use the word lethargic -- not alive enough? Why don't you care? And if you do care, it is not only that you sit and listen because when you listen and you take in a certain quantity of energy of this kind and you have made attempts to see what you can do with it and you have felt the responsibility of the utilization of that, you might say, what was given, it should make something in you. It should give you a result of some kind. And maybe you don't understand and maybe you don't know if you're on the right road and you don't ask and how can I tell you? How can I know what kind of answer to give when I don't know in what state you are? All I see is your face, and what I get, of course, is an impression of your presence. That's not enough, you know, and you hamper yourself by not asking, aside from the fact that I'm so willing to formulate for you, almost too much. When I formulate, it goes at my expense. I would almost say, 'I come down to formulate for you', in an unconscious way in order to help you, to see if the words can fit. I don't want to live there. But my desire to want to find something that can be of help to you, it's quite all right. For that I don't mind -- almost I would say, 'coming down to earth.' But that is not where I wish to live.

I wish to live in the answers, and I wish to live in the questions which provoke answers, not just a little formulation so that you can go ahead again. I want results in yourself. What have you used of last week, and we talk all the time about Work! There is no meeting when I don't mention it and where I try to clarify every single time what is meant by 'I' and 'it' and objectivity and subjectivity; that what takes place in a man out of which he is made and built and what he can do and what he should do and what are the responsibilities for him in his life, and daily life, and that and that and that. And where are you with your application this morning? Where are you during the day when you have been shoveling this or that? What is it that you had in your hand as a shovel and that you touched with your hand and that perhaps required a certain strength and the muscles, and then were you aware of that kind of a movement of yourself, or that you cooked or that you brought dishes upstairs or that you had coffee and brought it and sat down, or that you're sitting here now and your muscles are ~~tight~~ tight, and you are alive and the attempts you could make to be awake, or at least to hold on to something of a different kind of nature? Where is it? And it is not right for me all the time to tell you and tell you. You have to grow. You have to build it if you believe that it is necessary. That I cannot tell you: that it is necessary for you. All I can tell you , I believe it should be but when it isn't, then it isn't, then let it go. And it's not that I ask you because I have a task; I will do the task just the same. And it is not the question of disappointment because it isn't. To some extent I'm sorry. Why aren't you more alive? Why aren't you like little children: What is it that this kind of a burden all the time on you, as if all the cares of the world have descended on you the whole day and

there was no chance to look at the sun because there was rain? And did it rain in? Were you so porous that the rain spoiled all connections? What is it that you did when the rain came and then you said, 'The rain interferes with me and my aim, ' and this state of this life and the rain and getting wet -- maybe, I don't know. You don't tell. I said it 2 or 3 weeks ago, you know. Either we have meetings when there is something going on, meetings not like a Wednesday when I prefer to talk, in one stretch as it were, or on Friday when we mix it up a little bit -- these meetings for coffee we have started in order to have questions immediately related to the possibility of physical work in which condition there is a difference from your ordinary life, and because of that you should have an opportunity of actually being able to formulate something about your body, about your mind, about what you felt, how you walked, what you did backwards, what was obnoxious to you in the presence of others. We talked a little bit about it at lunch. The day goes by, the day is almost over. A little bit more movements -- how can you prepare for movements when there is nothing alive in you? And of course I say this in general. I don't mean it applies to everyone the same way. But it does apply a great deal to several of you and really, honestly, it's too bad. Life at the present time on earth is not easy. Life to hold on to yourself is very, very difficult. The necessity of making selections of that what is right for you and what is wrong is almost impossible because you have no judgment, and you still go helter skelter and you are blown by the wind one way or the other and you have no rudder to your ship and your ship is not the ship [redacted] Occasion because you let occasions go by and such ships pass you in the night. Some of you I'll see tomorrow. Make tomorrow a better day by trying to prepare tonight. Allow yourself, out of your precious time, 15 minutes which sometimes in religion

you devote to prayer and now for this practical application of esoteric Christianity allow yourself 15 minutes to consider tomorrow and to see what you will be and try to be as a man if you can,and what will be needed , and how will you get up in the morning, not only early but with a definite desire to make that day a day for you, as if — God only knows how long, how many days will you live. But the stupidity(as)(is?) you always assume ; you don't take reality. The reality of tomorrow should stare you in the face now, and when you fall asleep you should have that on your lips, 'I am', ~~im~~ so that in the morning you actually are. This is what I wish. It could be a night prayer. It could be, in a sense, gratitude and definitely it would be preparation for the day of opportunity to live your life and not only on earth, but to see earth the way it ought to be seen: in totality of our solar system to start with; to see life, not only your own but in the totality of all life existing on earth, to start with for the time being; the realization of belonging to a family and you a child and not as yet seeing the total family, but you as a child. That is enough to start with, ~~and~~ and that I hope that in that consideration there will be a father for you as God representing the family head of which you are a child. And if you start with an image of a father, you happen to know in your imagination as if that father tells you a little bit of how and what is family life; to start with -- with that on earth and not as yet considering what is God as Infinity. Leave it for a little while. Just be simple, like moving of the ring finger up and down, up and down and counting 1,2,3,4, and listening to the air coming out of your mouth and forming a sound and you producing that sound and your 'I' being present tothat. That will help you,not only for tomorrow as a day of rest but for the next week, to produce in you a level where your being could live, should live, and with all your might you must make the effort that it will live.

Good night.